

M 1002 I
Tuesday June 14, 1966

Must Remain in
Transcription Room

Last time before I go. Something I want to say about movements. The regular classes are now suspended. So there is no regularity although I believe that there may be a few who would like to practice and that can be done completely at the discretion of Ruthie and Peter. They can arrange to have some groups - a few people, not too many, come here whenever it's convenient to them. Peter can play and you can practice. But understand it well, it's entirely left to Ruthie; there's no regularity; if she cannot do it, she cannot do it and that's the end of that. It is not a group at all simply because a group is not just to do movements. A group has to create an atmosphere and has to have a central point. If that isn't there a movement group or a regular group meeting is not worth very much. Now your responsibility for ordinary meetings you understand. It is carried out on the kind of a basis of the eldest trying to hold on to ideas of work and to try to be quite explicit and clear whenever there may be any question. I would like to warn you not to go off into too much detail. Don't make things too theoretical. Anyone who is inclined that way can read up but don't try to explain too many things. And when someone has a long palaver which everybody knows that it is not really work but it is something that they would like to talk about because it sounds good, don't hesitate for one moment to stop such a person and say let's come down to brass tacks. What is work? And is this an indication of you trying to work or is it just a little bit of description. Do it in a nice way ^{mean} so as not to hurt anyone but don't waste time and don't spare each others feelings. If you honestly feel that someone is off the track, take the time and also do it as well as you can to tell them you think they are off the track. Maybe you are but then someone else will correct you. But at least you will have a chance to talk about work and not about a variety of all kind of ~~different~~ experiences and you don't want to hurt someone because he is new in the work, etc., etc.; all that is nonsense. If you don't dare to oppose it, it's simply because you have no courage. Don't think that it is necessary for someone who is new

not to hurt them; if they get hurt, so much the better; then they won't come back. People gradually have to learn that as far as the truth is concerned there is no compromise. Whatever is said in honesty and conviction on your own part based on your experience - you have a perfect right to say it. You can come to a conclusion perhaps and someone can agree and sometimes someone cannot agree but when it's based on your own experience, you have a right and let it go at that and there's no further argument. And don't try for heaven's sakes, someone to explain what they really mean by working, Unless it is understood from the beginning what work means, you will talk at cross purposes. And make doubly sure that every time that you use a word or certain terminology, that the understanding is correct and if there's still a little bit of wishy washiness about it and it is necessary for those who have been in this kind of work and these ideas long enough, to bring it back on the right track and to start over again if you want to. Otherwise I don't want to say too much because you understand also it is something that we are engaged in for your own sake and that you have to have towards it and towards your wish to work and towards coming here and attitude of a certain - let's call it sacredness - because it is quite different from your ordinary life and it is something that you like to introduce as a quantity of material of a different kind, of a higher quality. You might almost say that you handle it in the right way and with enough reverence. And those who are older and those who take initiative will tell some of those people who don't behave in accordance with that, to leave. I give them the right to say so. Do as if I'm here. Try to remember it; otherwise you will not get enough benefit out of meeting together and you have to learn this because it doesn't come easy and you know well enough that if you are and when you are among yourselves - habits start to be formed and the way you look at things is liable to be watered down too soon. Try to safeguard for yourself what is the value of work and the way you wish to continue with it for yourself. And speak up at the

proper time. Now what are there - last week we talked about certain things and I ended by saying if you have any particular problem or questions or any kind of a subject that we can talk about it for elucidation, let's talk about it. Yes.

Q: I wish to have a task

A: Why do you want a task? Why do you want one?

Q: There is a focal point at which I'm having difficulty.

A: Haven't you in your feeling enough dedication towards ^Work?

Q: Yes.

A: When you come to yourself, can you reach that?

Q: Yes.

A: And then, when you are there, can you go out into a small kind of activity and retain it?

Q: Any activity?

A: Any. For five minutes. You understand what I mean? I am caught in the midst of life. I am busy. Of course many things come in. I am reacting. All the time, something acts on me - I react. I'm unconscious. I'm automatic. I behave like everybody else behaves - as in sleep. For some reason, at certain times - and the reasons I don't know why - the thought or a feeling occurs to me and somehow or other I am reminded of Gurdjieff or objectivity or the necessity for myself that I ought to try to wake up. This I call a dream in my waking-sleeping state. Whenever this happens, instead of waking up to myself, I then collect myself. The collecting means that I then try to bring together within my personality all the different wishes or thoughts that have to do with the

possibility of Work. They're all unconscious and all subjective but they have a little bit of a coloration giving almost an indication as if there is a possibility, there is a little hope. It's the kind of - let's say the kind of thought and the kind of feelings that belong to man number four. The unconscious man is man number one, two and three, and in that particular state there is really nothing that will ever remind him of the possibility of further growth because he is satisfied with it, Or, if he isn't satisfied, whatever is the direction of the possible further growth is only in the direction of either one or two or three. The way man number four distinguishes himself from the other three, from the other one, two and three, is that there is no particular emphasis on any one of the centers like in one, two or three - physical, emotional or intellectual. But in man number four there are two possibilities. One is that every once in a while he has a thought that he is dissatisfied, that he knows that certain things are wrong, and he has a feeling linked up with a hope that something is possible for him. That is expressed in man number four representing a do re mi and belonging to an emotional attitude of himself that there is in the do and re and mi - that is, the re and mi - are these possibilities of partly intellectual, partly emotional kind in which he starts to question that the answer is in one, two or three only and that there might be a possibility for him of growing further or at least trying to gain better and more understanding. Now I'm talking about this - man number four. Whenever for some reason or other the idea, the thought or a feeling, somehow or other

the nearness of the possibility of Work appears to me, and it will happen and it will happen accidentally because I will not be able to trace what the law is that governs that, He finds himself then at a certain time with a realization of the possibility of future work. And this realization is dependent on the kinds of thoughts or feelings he has, almost I would say like neighbors - being in the neighborhood of possible objectivity who are well meaning and have no objection to the further growth of a man - not in the direction of either one of the three centers but in a new kind of a direction. This of course we call the way to try to get from an unconscious state to a conscious one. It is at such a moment that I seem to try to marshall the different thoughts and feelings of that kind, of a little bit different kind of quality, together. They belong to thoughts and feelings which are already inclined towards consciousness or towards conscience and when I now make a task of it, I try to collect them. That is, I like to put them together and let them go where they belong really - that is, an essential quality of myself further away from the surface, not to be bothered by anything on the surface but living in that what gradually could become for me a solidity or something as a crystalization of real essential values of myself. It is a spiritual growth that then starts and it expresses itself in man in the form of a real wish or a yearning or an interest and to some extent a belief in the possibility of further evolution for him. Now when I try to collect these thoughts I'm still unconscious. That is I try to collect them and base within

myself something that is of a little bit different nature although unconscious still in trying to become conscious if there were an opportunity for it. Now from that standpoint, that is, inside of one, I try to move now towards the outside world and I try to retain that what is the taste which has been given to me with the hope of wishing to work and to grow out of the situation in which man number one, two and three finds himself into the possibility of further development of four into five. Five and six run parallel to each other, and when the completed picture of the total man is really accomplished as far as three bodies are concerned, so la si of the emotional octave and the do re mi of intellectual cover each other completely, And for practical purposes then they become the same. ~~§~~ So now when I try to work, I start to work with the possibility inherent in me as do of intellectual being struck and seeing the possibility for further growth and with the belief that is in me as an emotional quality which is situated in fa, and now with this help of man number four collected, and the collecting within myself to a certain I call it solidity - that form of crystalization within me - I come to my real self and with this now I go out into that what I am busy with in ordinary life and try to make in ordinary life for five minutes a period that I will not forget myself. It will not approach awareness or even awakesness but it will be something that for the time being practically everything that I am interested in in ordinary life will not have that kind of interest and that the accent, the point of gravity of myself has been replaced from the surface - from the peripheral - to that what is inside

of me and has then acquired a different kind of quality which at the proper time can be changed over into an awareness and further awakeness. ~~I~~ I say it is not necessary even to wake up but it will come so close to the possibility that it will be with just a little more effort change myself into a state of being awake. I do this for five minutes. I live then - I call it now on the periphery which is the dividing line between unconscious and conscious; it is that I am constantly then in do of the intellect looking towards the conscious area and in fa of the emotional body again looking towards the conscious part of myself. I stand then at that time at that what is unconscious and I keep that what is unconscious for me as my past, thankful and grateful that I exist but not paying any further attention to that what has gone on and now constantly trying, I say for these five minutes, to have this one attitude towards the possibility of evolution. ~~You~~ You see I cannot maintain the state of awakeness but I can maintain a state of interest and that is the task. Do you understand?

It's an emotional quality and it belongs to you. All right?

(Voice: I cannot hear at all - Mr. Nyland, turn it off and let's suffer) (Mumbling) yes -

Q: Mr. Nyland. Reducing my thought and my feeling - my ordinary thought and feeling I experience that I less react to outside or correctly, I am able to ~~the~~ *work* *both in life* *I* and ^{it's} easier to talk with people. This experience is going one week maybe - suddenly somehow I was able to have good *work* to reduce my feeling, to reduce my thought and to have completely different results in relation to () that I make () establish it before and (*a little*) to reduce these things and I have completely different say, effects. I am able easier to

talk.

A: George, there are two possibilities of that. If I understand what is meant by relaxation and draining, I empty my mind of extraneous thoughts that don't belong or I need not use. I even reduce memory to the extent that I pigeon hole everything that has been recorded and I you might say put it under lock and key because it is of no use to me now. My feeling center - again I reduce by draining it to its lowest possible level in connection with whatever my body is as relaxed body. It is one way of reducing the activity. The other way is that I gather in accordance with what I told (*Low*) as many thoughts of a similar kind of coloration together and combine them. Then they don't occupy as much room and they become then much more representative of what my mind or my mental function would like to be. And since they have the coloration included in the wish to wake up whenever there might be a possibility, they start to function then both in my mind and in my feeling as if it is drained but this time it is combined and of a different color than before. The result of both methods is that it reduces the functioning of my mind or feeling to such a lower level not allowing the energies to go into my usual occupation. If one actually knows how to drain - it's an extremely difficult problem. It is practically impossible to drain ones mind of thoughts. I can become asleep and of course then there is very little functioning and ~~my~~ maybe a little bit of dreaming in my physical sleep, but to remain awake and then to prevent my thoughts from operating - I can exclude many times

the results of my sense organs - I can be deaf to the rest of the world - I can close my eyes - I can even prevent too much smell or odor that I take in by touch or things of that kind but to free myself from an activity in my mind when the rest of the body physically speaking has to be attended to - it has to be attended by certain balances which also must occur in my mind. And to say that I am free from thought - it simply means that I do not realize that certain thoughts are being formed in words but nevertheless there is an activity. As far as feeling is concerned it goes hand in hand with the relaxation of the body. Because if the feeling center is not really centered in the solar plexus () only to a certain extent but that most of the parts of the feeling are like the nerve nodes, () nerve nodes over the rest of the body - then when I reduce the activity of the body itself to a minimum; that is, utter relaxation, I prevent then any kind of current flowing from such nerve nodes back to the solar plexus simply because it is unwilling in the state of complete relaxation on the part of my body, to do any further work. It is interested just to be as whatever it is, to be in that state and it approaches then except for a little breathing and a little blood circulation a state as if I'm almost dead. Now together with this if I am in that particular state - relaxation in the three centers - what is needed for me to remain alive is an 'I'. And it is then as if when the 'I' exists and can observe the condition in which the personality is that then the total of life which is at my

disposal has been partly transferred to the little 'I' in order to make that alive ~~(for me)~~ and again it is the same kind of a process as if the point of gravity, the center of my gravity of living, has been placed this time in that part of my head which is free to do whatever it pleases in an activity of a mental kind, but not subjectively. ~~(~~ You see the final result comes to exactly the same. That is, whenever I have the collected thoughts or the collected feelings approaching the possibility of being awake, if I become in regard to one ~~or (of)~~ the other centers ~~as if one~~ - When my body is completely relaxed, it becomes one because there is nothing special that is outstanding as far as the physical behaviour is concerned. All it is ^{is} a reduction by means of let's say flesh hanging together of certain necessary movements in the form of let's say blood or any kind of a circulation, any kind of juices or liquid matter in my body. And I don't have to pay attention to that because that can continue automatically like my heart continues automatically to pump blood. ~~The~~ The dependence is now on 'I'. And the 'I' is stimulated by the fundamental wish in my emotions. When that is there based on the real wish of wanting to be awake, then I will function and will create that kind of condition as you now describe. It is right. It does not last because it cannot be for any length of time. It is still too unnatural but by having experiences of this kind, one gets more and more assurance of the possibility that certain things can be now in this life and it is very much as if at such a time I don't belong to this ~~world~~; ~~as if~~ at that time

there is a possibility of a contact by means of I of a different kind away from earth with which then you might say I am fed. It is a ~~realization~~ *realization*. It is as if something is thrown up into the sky like a rope and it attaches itself to the clouds and then one can climb up. Yes.

Q: I would like to report on my task. For three weeks I've been for the first half hour in the morning relaxing while doing an activity and then for the next 45 minutes reading All and Everything either subvocally or outloud if I could. The relaxing helped me very much to observe myself and the reading was very inspiring. Just now when you spoke to George about this relaxing, I thought of my own task and I don't - I didn't - up til now before you spoke to him I felt that I got a lot out of my task, but the things you've just said - I didn't reach a point like that.

A: Frances, it's very difficult to know how to relax and to insist that one continues to relax, And that there are no thoughts or feelings considering the question of relaxation and that there is no wish to reach a certain state of utter relaxation. It's a very difficult thing. One has to be completely free from any kind of wish and one has to be in such a state, that it is as if nothing matters at all. And one stays in that state without having any wish to be anything else but just to be, And then relaxation can take place. And it can *(not)* take place in any one of the three centers and one is reduced to a lump of flesh and then it becomes extremely valuable material to be observed. It is a form

of freedom that one can reach in ordinary life. Gurdjieff would call it (^{Karma}~~Karma~~) and that is the real *(me)*. And that is where Beezlebub and Hassein are. Keep trying. Do it again. Try to spend more time on the relaxation as a preparatory necessity.

All right?

a. - all right Susan -

Q: You gave me a task - I think it was probably two months ago - it was an extension of a previous task regarding my baby and wishing *to bring things for him* for what he would be when he developed and the second part of the task was that I try to observe or be awake to my actual formulation of what I wished for him. Now in all this time I've done it or tried to do it four times. And each time I felt that I hadn't given it enough preparation and I wanted to try it once more before I spoke to you about it. Well I can say that it's like stretching a rubberband even tighter to try to be separate from a thought. And also continue to think about - I also tried to continue to send, I guess it would be the wish for this to my hands or whatever part was touching him. I don't understand (*large*) for myself in the sense that I found it more correct - I mean to be the way I was when I made this attempt - each attempt I found it more correct *(no matter)* how successful it was and yet I only tried it four times. I don't understand this about myself - I would say this is characteristic of my attitude to ^Work in general. When I do ^Work, I know it's right and it's more desirable than the way I usually am and yet I don't do it very much.

~~xxxWaxxyxxawake?~~

A: Can you wait? Be patient? Be satisfied with only four times?

Q: Well I have to be because that's what happened.

A: No, I don't think you are. You look at it and say it should be five or six. If you could free yourself from that - that it ought to be more, *So* that you don't consider that what you should be and only consider what you are, *then* you have the freedom. You have the freedom of a ~~skinner~~ child, *Because* a child is only interested in right now. It doesn't know much about tomorrow. When it experiences sometimes by already what is memory, it may not like what it experiences but there is very little anticipation, of looking forward. We ~~are~~ educate ourselves to look forward and then have expectation of that what is supposed to come. I think this spoils living in the moment. If I can accept myself for whatever it is (), I can even be grateful that at least I have four instead of three. But as soon as I say it should have been five or really I don't understand why it isn't more, I have a *stupid* idea of myself that I ought to be different. And I wouldn't want to be different now and if I really don't want to be different, I will be different.

Q: I shouldn't - well let's put it this way, say I would like it to be more *free* in the future - that's also beside the point.

A: That is beside the point. That's why I say have patience. Simply accept it for whatever it is and let it take its course. When I can free myself from a wish to be free, I will be free.

Q: When you let it take its course, it sounds almost mechanical.

A: Yes it does. That's right. But it is ~~not~~ so unmechanical because I never let things take their course. You understand what I mean. That's exactly the difference. And then it will produce a certain (). You're quite right. If I just let things take their course, but I always have my hand in it. I can't help it because one is built that way, ^{now} one is educated to the extent of always expecting. Even walking. I'm so used to walk so that I know where I'm going to step, ~~if~~ I walk in the dark and not know anything I'm afraid, ~~And~~ I shouldn't be at all. There's a very good test to see how aware one is, ~~To~~ be able to walk in the dark without fear.

Q: You're talking about ~~Work~~ awareness -

A: I'm talking about awareness in ~~Work~~. I compare it simply with that kind of a state in which I always am and I do this, let's call it subconsciously, I surely do it almost by habit. I'm not aware of it at all (^{later}), I do not notice it then only when it is brought to my attention I start to think about it and then I realize how often I am dependent on what I expect is going to happen. The difficulty is always to live in that moment and with my ordinary mind I never live in that moment. Many times of course I live in the past, ^{I hope} my memory is much ~~not~~ easier to distinguish because if things have already gone through me then I have an experience. If I live in anticipation, I don't have the experience yet so it is very difficult for me to distinguish when I am anticipating and when I have already become past and I start mixing these things up.

J The time to see this what you expect even when you look at the baby and you then have wishes for him to be but you see you have it for him and then you ~~are~~ are unconscious. If you could be awake, you will see your baby differently. You will accept the baby as it is and at that ~~state~~, you would free him because you are free. Our education is completely the opposite because you are so used to project something that still can grow into its fullgrownness, And one wishes a baby to grow up, ^{it's} ~~it's~~ strange to say that I would wish a baby to remain retarded. That is a nice philosophy. Andrew you had your hand up.

Q: About five weeks ago, you gave me a general task to stick my neck out more emotionally. The first few weeks, I found it very difficult and I don't think I ~~really~~ ^{ever} got anywhere. I kept wanting to ask ~~you~~ you for help in meetings but I decided it's about time I tried to - really tried to do something on my own. In more recent weeks I still haven't been really successful but I've found that I ^{ve} become much more aware of my emotional states in general. However I fall into a very common trap which is labeling a state as soon as I recognize it. In other words, my mind right away says - that's jealousy or that's bitterness. But even that I've been able to overcome in certain situations on a few occasions.

A: Why do you want to overcome it?

Q: I think that if I ~~label~~ label an emotional state which I am experiencing that I'm no longer experiencing that state and I'm

no longer even anywhere near being impartial to it.

A: Well you never were.

Q: No but I think I was closer when I first became aware of it.

A: That's right. For that one moment you were. And the labeling continues with your ordinary mind and it won't help you to try to undo that. Little I would expect everything to continue the same way as usual, ^{if} ~~if~~ it had any expectation, I don't think it has that but I all the time ascribe to the little 'I' certain qualities that I am familiar with with my ordinary mental functioning. The personality, the body and all the different organs, and call it now "it" continues exactly the same way as usual. Whenever 'I' starts to become apparent; that is, something in me recognizes that, it is difficult to explain this because where is this recognition of the existence of 'I' when the little 'I' is separate from it. ~~off~~ You see, there is a possibility that in the objective faculty there is a realization of existence which is recorded in me as a fact of existing. And its also possible that that what is objective in me, starts to affect the rest of my brain by its mere presence so that the rest of my brain notices something that exists in the form of a little 'I'. For the time being don't let's try to define what really takes place because the fact remains that whenever I am awake, "it" continues to be asleep and it doesn't make any difference from the standpoint of 'I' if it is asleep. That is as a matter of fact the function for 'I' to exist in the presence of a sleepy "it". And I cannot expect "it" to be awake, ~~if~~ 'I' is awake. And only when I

is full grown it can have enough of an influence on "it" to wake "it" up. I explain several times this question of observation - Impartiality and simultaneity. Those are attributes of the little I only, and by little I, I mean now that part that starts to grow, develop in my mind, and I call it an objective faculty which, when it starts to grow a little, will have its counterpart in my emotional center in my heart becoming a conscience. As I say it goes hand in hand because that what is little I intellectually as represented by do re mi on the intellectual body and that what is my conscience is represented by so la si of the emotions, And they are parallel. And really they cover each other so that there is a constant interchange between the two. Only I emphasize the question of consciousness because it's a little easier for me to understand something that starts to become observant and that observation now takes place in a section of my mind which is still unspoiled and can function objectively. But "it" - the rest of myself - my whole personality - with all the judgments it has - all the different things and faculties and different ways of how it behaves and all of that remains in the same state. I call it sleeping state. From the standpoint of I, "it" is asleep. But "it" is an object. An object for I. And strangely enough, this object is the totality of my subjectivity. So instead of going against that what is ordinary expression of my "it" - my personality - and criticizing that or saying that it shouldn't be there, I welcome them or rather I leave them alone. And the real meaning of the acceptance of myself as I am without wishing to change

and understanding this question of time and the moment - they come from 'I'. And the requirement for 'I' is to observe in that way whatever has to be observed and to leave that what is being observed exactly in the same condition as before or in a continued unconscious form of behavior.

Q: I believe this happened for a ^{very} short period two or three times in the past week where I did as I usually do when I notice the state but I continued - there was something that was separate from what was going on in the personality continuing for just slightly longer than ever before to observe the criticism and other things that were going on. It was just a slight bit longer but I feel that there has been a difference just recently.

A: That's good Andrew. As long as you experience this and you know now what I have been saying you will recognize it next time. And that's the explanation - that the emphasis in that process of observing, of becoming conscious, is really on 'I'. And that the condition of it has nothing to do with it. 'I' is only interested in the existence of it, whatever it may be, as long as it is existence - that is, as long as it has a form in which it manifests. 'I' could never operate without an object. 'I' may have the most beautiful telescope in the world but if there is nothing on the other end, it is ~~non-functioning~~.

Q: I have another comment to make. Also recently, that is within the past few weeks, a great problem has always been with me sleeping too much and I've been very concerned about this but more recently I've been able to get along with much less sleep and this past week

it was necessary for the work that I was doing, that is professionally, to wake up at certain times, sometimes with very little sleep and I was able to do this 100% of the time - that is, wake up when I wanted to and regardless of how many hours of sleep I had had. This is very unusual for me and I thought I should mention it.

Q: Don't you think it was due to the interest you had in the work you are doing?

Q: Yes, to a great extent.

A: Don't let's ascribe as yet to a state of consciousness.

Q: I wasn't. That's why I *(asked)*.

A: It's interesting but whenever I become interested in something in ordinary life of course I not only lose track of time but I can do with much less of the ordinary things because my interest sustains me. To what extent even I use up {latent} energy I don't know and one says I live on nervous energy - where does the ~~sur~~ energy come from? It's also possible that in a state of heightened interest in what I am doing, I digest better. There may be any number of reasons why I can do with less sleep and it need not be that I am more conscious. It is possible of course. In a state of consciousness, the redistribution of energies is quite different from an unconscious state. And it's quite possible at such a time that my body can do with much less energy and it will become revivified or almost rejuvenated. It's quite possible. But one has to be *stay awake* for that for quite some time.

Q: Shall I continue to try to stick my neck out emotionally.

A: I think so. No, it's not sticking your neck out. Don't let's call it so - *Relax* &. Just leave it. And wake up. All right?

Q: Yes.

A: I think it is better. Yes ()

Q: Mr. Nyland I'd like a task ~~that~~ that has to do with impartiality &.

A: Do you love yourself?

Q: Yes - it's covered up.

A: I think so and I think if ~~you~~ you could really live and say certain things without any arriere pense, without having in mind any kind of an impression you want to create that it really, to use again a French word, cela m'est egal, it is equal, *if* you (~~can~~) make certain statements about yourself or about your ordinary work, that you do not do it for the sake of either admiration or creating a good impression, *But* you reduce yourself to a very simplicity of ordinary ~~existence~~ *activity*. Then you would be less and less affected by it. It would be useful and it would be very difficult because if you are honest you will catch yourself many many times but in the beginning maybe you can become aware of it. All right? Let's reduce it a little bit to three times a day for a certain length of time - () half an hour you will be and during that half hour you will do your best in whatever you do () to be non identified with your *self* -). All right? It's a *Good* *task* -). But very much worth while. All right? There was someone else in the back, who is it.

Q: Carl, Mr. Nyland, *Q.* You've talked, you've mentioned a number of
ti *Mr. N. Nyland*

times about using sex energy and I've followed that a number of times and tried it but I don't think I was really using it because thoughts of sex kept popping back into my mind and taking me away on some kind of fantasy or other and I wasn't really able to use very much of that energy because I kept being brought back to the thoughts about sex.

A: What do you want to do? Use it? For what purpose?

Q: Well I think maybe I wasn't using it for the proper purpose. I think the big problem was that I was not using it to wake up.

A: Well, if you don't - if it is an unconscious state and let's say there's a surplus of sexual energy - it'll have to go somewhere and usually one cannot sufficiently at least take care of it. And as a result it will go not only in regular procreation form but it might start to affect and sometimes quite often pathologically any one of the other two centers and this sex energy being of that kind of a high quality will flow over into an artistic creation or in that what is a mental function and almost I would say spoil it because that what is real emotion and what is really good intellectual expression or an endeavor should never be mixed with any kind of an energy that doesn't belong to it. I say it makes it ~~sick~~ because there is not the proper place and that what is becoming that expression in the form of creation or in the form of a thought of either artistically or even ~~(psychically)~~ can then be colored by a form of energy not belonging to it and throw it as it were out of balance. This is what makes it sick. This sickness is nothing else but an

equilibrium that is disturbed. Now if I want to use it for the purpose in which generally sex energy is not used and when there is an excess and the satisfaction of the body is there and I don't have to worry about that too much and you might say it is normal - if I wake up there is a possibility that by certain ways of how to direct such energy that it can be used for the fundamental growth of each one of the three centers to bring them up to a higher form of their own development by the use of that energy which is now available. But for that I have to be awake and I also have to know a special way of how to distribute it. And something in me has to distribute it. So it presupposes something that is really quite strong and sufficiently interested in doing it and in its strength knowing in what direction it should be

(per 7.) There are exercises of that kind. I don't want to go too much in detail about that because it is quite useless unless one has gone through a great deal of that kind of practice but I can assure you that such exercises exist simply for the purpose of a more equal distribution of sex energy over the totality of the body and utilizing whatever energy already exists in sex organs* together with the kind of energy which can be obtained from the outside under the influence of being awake and usually connected with one's breathing. I don't want to say much more about that because it is not really a requirement for even a meeting of this kind but that such exercises exist which can help or relieve a person - without any question. Yes ()?

Q: I had a task to get up in the classroom. Five minutes before hand I was to prepare myself by thinking about what I was going to do and I was to go into the classroom and get up and sit down frequently - try to be awake at that point - and standing to shift my weight from the right foot to the left foot. I performed the task for five minutes before and trying at least - making the attempts - in the classroom with very little results as far as becoming awake was concerned or even momentarily aware. I would be getting up much too quickly and I wouldn't catch myself until I was through, try ~~xxxxx~~ reshifting my weight and very, very {uncomfortable doing it}.

A: So what are we going to do about it? It didn't help much did it?

Q: It may have helped in - well, I wasn't ready to draw any conclusions from it; I wasn't sure that I did it properly.

A: No, I don't think you did it wrong; I think it was difficult. But it was obvious that it didn't have any particular results. Maybe you were in too much of a hurry; maybe you expected results. If at such a time when you shift from one foot to another the weight - is that so difficult to be awake?

Q: What happened usually was that I got identified very quickly because what I was saying would be interrupted; I would very quickly become uncomfortable about that.

A: Good. When you prepared before you went into the classroom you were not disturbed that way. You were all by yourself. Did that work out. [?] *

Q: Again I don't think I did preparation as well - partly because

I'm not sure - I could imagine myself doing these things in a general way . . .

A: No. No. Not general. No, it's very {specific}. You're there in front of the class before you open the door.

Q: Yes, I would think of myself walking in class and trying to become awake as I . . .

A: Were you awake at the time when you stood in front of the door?

Q: No. Unfortunately the door isn't closed.

A: Then you (face this side like this) but don't go in. Here is the corridor. I come - I stand here.

Q: There's a door before () the hallway.

A: There is without any question some place where you can stand still. All right? Use it that way ^(yes) wake up then. And then try to remember what you () of yourself into going into an activity. As you now go to hold on to that what is a state of awakening. Again I would say it won't last but at least you make the attempt and you do it slowly so that the energy - all the curiosity - all the interest that is available can be spread over a little longer period to counteract that energy which goes now ^W into the movement. And the less vehement it is the more chance there is to remain awake. Try it time and time again. Don't give it up as a task yet. It still has many possibilities left in it. All right?

Q: Let me see if I understand you. Come to myself before entering and try to hold on to that and then . . .

A: There you are in front of the class and you wait. They sit

quietly. They expect you to talk - you don't - you just look at them. You shift your weight from one foot to the other but don't dare to talk as yet. They probably think that you have some wisdom to impart and you are trying to choose your words.

Q: And then I call the role.

A: That's a *great* piece of wisdom. All right? Who's in the back?
I can't hear without

Q: Wesley. Would you say something about smoking which you mentioned Friday night. I think *it was* in relation to a day of austerity and whether or not one should eliminate both smoking and all food or whether one should alternate it. Sometimes just going without smoking, other times just going without food or combine it.

A: The question of austerity is always a personal one and it is how much I want to get from it when I do it. The ultimate aim is that I am awake and that during the time that I'm reminded by certain habitual ways of wanting to live against my austerity - that the fact that I've made a pact with myself - that then I am reminded to stay awake because by association I know that that was the reason why I did it. Austerity at a little lower plane may have to do with teaching the body something that it at the present time is not used to and that it has to learn to be governed by something that takes a position of authority. How far I now want to extend these particular ideas regarding that what is my body and my life during such a day, depends entirely on how much I wish to do and how many habits I have to overcome. If I'm a habitual smoker, I will have terrible time not to smoke but only

when I remember that I do it for a purpose of austerity and I've made promise to myself to keep it - then of course I will forego any kind of a pleasure of smoking. If this will include that I won't eat too much or just enough little pieces of bread and some water in order to sustain myself, I will take a chance that my body will start to rebel and that constantly either having hunger pains or pangs and that ^{when} ~~what~~ I start to feel sorry for myself will then start to counteract this desire in order to maintain this day of austerity for myself. The ultimate aim is that I will be able to become more acquainted with the way I usually behave ~~am~~ in a habitual form and by cutting out a variety of different things that ~~are~~ I'm used to that then I will be surprised ~~by~~ how much an habitual creature I am. I can extend it now to the point where I do it every day of the week for a long time - maybe many many weeks and ~~months~~ months - I ~~can~~ can extend it to do it once a week only - I can make it once in two weeks - once in a month - and then make a day of austerity for myself as if it is a journey towards a mystical something that I want to reach by means of the vehicle that is at my disposal. If the vehicle is the body and the body has many wishes, they have to be killed. If it is difficult for my mind to keep quiet, that either I am too talkative or that it is too active, I will have a terrible time telling it not to function as fast and if my feeling center is used to roam all over the place and having any ~~kind~~ kind of a feeling about anything under the sun, of course I will have a difficult ~~in~~ time telling it to keep quiet. So

austerity includes the three centers and it's going to be governed by something that has an aim which is man number four, And a realization of what is really required in the form of consciousness which is the beginning of ~~man~~ number six. As long as I have these two together, there is a possibility of opposing any kind of conglomeration or I would almost say a *conflict*) between the first three centers. They ~~stand~~ band together against me and they are sometimes extremely formidable enemies and in order to maintain austerity to its very end and really to resist not only temptation but quite definitely a certain non-equilibrium and havoc that is being created in my state of unusual behavior during such a day, I will have to bring to bear all kind of things in order to convince myself that it is worthwhile to have a day of austerity. You can extend it as far as one is able. You can extend it by not walking; you can extend it by practically no breathing; you can extend it by having no activity whatsoever and no use of energy ; you can extend it further by trying to contact during such a time higher being or forces above one in the form of prayer. One can almost you might say during such a time chastise oneself in order to eliminate any kind of a desire on the part of the body and surely as far as the mind is concerned when it has thoughts that have nothing to do with austerity and when the feeling is such that it is constantly intruding into myself as something that I so-called wish whereas in reality I *I don't* don't have to wish it at all - it just happens to be a habit. Include smoking if ~~you~~ it is not good, continue to smoke. Include

cutting out anything that you drink or eat except a little bit of water and how much I do not know. How much and how little bread I do not know. ~~I~~ One has to use common sense with austerity. I can include that I withdraw myself from the rest of the world; I don't want to speak. I can sit for such a time in an ivory tower and nothing else as if I'm going into space and I'm already strapped to the certain missile that will send me off away from earth. I do not care what I do to the extent that I accomplish that what I set out to do when my wish is sufficiently to do that. And when I at a certain time discover that I cannot do what I wish to do, I have to use common sense in reducing my demands for austerity. So perhaps austerity means a certain form of practice to find out what I can stand; what I, you might say, can get physically away with and what my body will {allow me}, ~~that~~ that I find out what is the strength for wanting ~~a~~ to do certain things as contrary as all of that and that I expect certain things from it, even if the results^s are not immediate - that I also will try to find out what my body actually can do during such a period either by taking in what I do in a better way or in a more conscious way and digesting more breathing or air and digesting more of the food that is already there or that I in that particular state of practical non-activity, not having as many demands, that that what I wish to use for the maintenance of my body can be drawn from that what is already reserved food. ~~All~~ All of this is a question of common sense. I will be extremely stupid if I try to start immediately by having only two hours sleep and the

rest of the day I spend in hard labor. But when I know that I can do more or less with five hours or six, I start to reduce them slowly to four hours and I probably will find a certain place where the amount of sleep that I can get will be sufficient in intensity and in length for restoring in me my strength necessary for my so-called waking state. To the extent that during a day of austerity, I can be in contact with that what could feed me as coming from a higher source - this is entirely dependent on how much awake I am and how much wish I have and there is no question that many days of austerity which are spent that way can be spent far better by remaining active with the body instead of sitting down and perhaps feeling a little sorry for myself. *JH* All of these little factors I have to experiment with to find what are the best days of austerity for me; under what conditions should I do them - office, professionally, when I'm *(retired)*, when I am in the presence of other people, when I'm all by myself, whatever it may be and how long I can dare to extend them - and then the judgment I will have - what do I gain from it is something that perhaps is very difficult to measure and only to the extent that I may have a satisfaction that I have maintained a day of austerity to the best of my ability.

JH You see Wesley, it belongs entirely to a totality of experimental days. It belongs to that what is unusual for me and it's a form of behavior and because it is unusual, it has the possibility for me to be more awake for the simple reason as I said a few days ago that during such a time, during an unusual or being engaged in

an unusual form of manifestation, I have no mental capacity corresponding to something that is new to me. For that reason the mental capacity, the mental activity of an unconscious, in an unconscious state is reduced to a practical minimum and because of that I can be awake because the energy need not be used for simply feeding an ordinary unconscious mental state. One makes one's own laws. One makes one's own God. One expects from it whatever one wishes to achieve within reasonable limits and within a certain knowledge of the capacity of that what I can stand either emotionally or physically. And emotionally, for instance if I've chosen a difficult austerity day of not wanting to talk or cannot talk or not associating with others and to break up the usual pattern of myself, I may get very very much disturbed by doing it. I say it is difficult for me to go into an experiment which is perhaps a little bit too much. You understand what I mean, Wesley. It is extremely difficult even to give advice. One can say yes, I will try that and in one person's case it might work. In the other it may not work that way. There is no general rule/^{but} regarding a day of austerity I know for my own what I can or should try and what I then wish to do. To the extent that I am successful in accomplishing that and to the extent that during such a time I have an opportunity to be reminded to try to work on myself - well and good, and I would almost say, God bless it.

Yes (Tom)

Q: My question has to do with the matter of resentment and my own inability to work with pleasure as you sometimes put it. Situations that I *(might)* set up this summer to be in many good positions whereby I should be able to work on myself, ~~Many~~ occasions in which I will be in physical labor with a chance to observe my body. What happens invariably is that I - someone asked me to come over and help fix up their new place or come here and work or anything like this gives me so-called good opportunities for ~~W~~ork. I get in ^{to} the situation, and I find myself resenting it, being there, doing the physical work. I'd much rather be some place else, walking, you know, on my own, so-called free, out in the country reading a ~~hard~~ book - anything but doing physical work which I don't like. Now I know that the mind can recognize ~~that~~ this is laziness, I recognize that I perhaps should try to go against this, yet the emotions are so strong, the resentment is so strong against having to be there, that I don't work really very well; I spend all that time stewing and resenting my ~~presence~~.

A: Well you can find out if you can work better by not resenting or ~~if~~ you can also find out by resenting it so much that you don't do anything. You have to find out what is the best kind of possibility for waking up. It's not a question of continuing to resent it or even doing physical work. The whole purpose is that one has that in mind to wake up - it helps you to find the best conditions. If that means you can work better on yourself by sitting in a chair, go ahead.

Q: Well now Mr. Nyland I know very well this is all a rationalization

because if left to my own devices and with no responsibilities other than my work a day job, I simply will go out and wander around the city, go to museums and read books, and things which are not

Q: No. It is not ~~a~~^{the} question. It's a question how much desire is there to try to wake up. ^(Yes) And if there is very little desire and you prefer to walk around the city or that you keep on resenting the physical work - all right. One is unconscious. Then there is nothing - or practically nothing.

Q: But I don't want to do that. What I'm saying is that I need the authority and structure yet when I'm in the situation I

A: No, you go ahead. You're doing it because that is what you wish.

Q: I'd have to say that they are contradictory wishes really.

A: Many times and sometimes you feel a little sorry, sometimes you doubt it if you're on the right road or not but it's usually something that has the upper hand and you're doing it anyhow.

And maybe there are a few moments when you say now *I should* work.

And if one wishes to work for that little time - maybe it is at least a little (), I doubt it but it's not enough.

The motivation of why I want to work is an entirely different one. It's a realization of that what I am and ~~that~~ I hate it. It really has to be that strong because I will not do anything against a natural state of affairs ~~xxxx~~ unless I have enough of a wish to overcome it. And if my wish is so little that I don't want to

really want to work, it means I am satisfied with what I am.

* Some time ago I talked about motivation and the different motivations there might be but the fundamental one really is that I am smug - that I will accept and live with whatever I am in an unconscious state and I don't want to move a finger. And whatever may be the reason for that, I may not be responsible for it. Nevertheless that happens to be the fact and I may be living in that kind of a condition where everybody else is unconscious and maybe they create a certain atmosphere that I also, let's say that I resent, ~~3~~ Maybe I'm educated ~~x~~ that way by reading or seeing certain things in the movies or whatever or maybe I think that it ought to be much easier, that I resent even to work in general but I have to earn a living or that there is such and such or this and that and so forth ~~xi~~ which is not to my liking.

Q: I guess I don't understand what you're saying to me in terms of how to deal with . . .

A: The question is what I now am. As long as I am perfectly willing to put up with it, without wanting to make a move to become conscious, of course I will continue to live the way I am without any wish whatsoever. The motivation for wanting to work has to be based on a general dislike of that what I am now and when that isn't strong enough I never will work. I say it's one ~~x~~ of the motivations - another can be the fulfillment of a responsibility which I ~~x~~ happen to feel, sometimes religiously, sometimes ethically. The third may be that I want to imitate someone I admire a great deal and that of course I will go

through all kind of trouble in order to overcome the difficulties that are in the way.

Q: Mr. Nyland, I don't like the way I am right now but I can't seem to . . .

A: Then go ahead. Then you still like it enough. You see, what you say is lip service. You say you don't like it but you're not willing to do anything about it. If I see something in a store and it's fifty dollars - I say I ~~am~~ would like that but I don't buy it because I don't have fifty. But I assure you that if I really like it I go and steal fifty dollars and I buy it.

Q: The logic of ~~all~~ all this would be that I even extend myself further and yet I find myself resenting it even that . . .

A: ~~xxxxxx~~ Go ahead. Until you come to a point where you dislike it so much that something has to be done and even then you will try to find - to get around it and not to want to wake up. You will start to avoid it; you will try to find a ~~pill~~; you will do the strangest kind of a thing much easier or you will try to prevent yourself being exposed to that kind of an experience or whatever it is - you may even wish to fall asleep a little bit more that you won't have these funny kind of dreams. No Tom, it's a question simply if I find myself without a desire to want to ~~work~~ work, I believe there is something wrong with my life. And it is simply that I am satisfied with the circulation of my life the way it is, repetitious as it always will be and the older I get the more repetitious it will be and that if I don't understand it logically  I know by experience that gradually it ~~means~~ ^{things}

running around in circles and that the circles of my life in that what I call experiences are more and more reduced to practically nothing and it will end up in a little bit of a () sitting as I have said many times in a nice rocking chair in front of a window looking out of the window and being fed by someone who brings me a little bit of milk and perhaps some piece of toast. It is not a very pleasant kind of a picture and I think the more I start to realize that and as time goes on and I see time as it were slipping through my fingers and that I really don't want to do it, the more I will start to hate myself and the more I will have a chance then really to do something about it because I hate it. If it is something that really I realize for myself that that what I am - I used the word the other day - I said it stinks, I'll get out of the (way). Or I do something to (cure) myself.

Q: Well I think I'm very much still in the most elementary data collecting process. I really can't begin to overcome any tendencies at this point.

A: Go ahead. Collect. Collect - it's the only way to do it. If one is still - I call it a lust for life - if that is still there that I wish to find out this kind of an adventure, I will collect data and some days are agreeable and others are not and when I can still get away with some disagreeable ones because they don't ^{weigh} too much and I still have hope that some day they will disappear anyhow, I remain unconscious.

Q: I certainly can't become impartial can I to the fact that

my wish apparently is not strong enough.

A: You cannot () because how will you be awake. It's impossible. In a state of awakening you wouldn't even have any wish. All you have a wish is to be awake. That's the only wish that is allowed (). Because I can have a wish realizing what I am to want to be different. That represents a wish for wanting to work. When I work I change that energy that wish into the wish for wanting to be awake.

Q: I really don't think you have to say any more. I just - I know what I have to do and I just don't do it and it's my problem not yours.

A: We'll leave it. The end? (two or three minutes) What is two or three minutes in ones life.

Q: At what point can you change the anger towards yourself into a wish to work.

A: If you continue with the anger intentionally, you will very soon discover that it is a silly thing. Intentionally remaining angry for something that has already probably lost its value but that you wish it - there is that energy spent in remaining in that condition - I think that soon enough ~~i~~ one starts to realize that something ought to be done. You stop and probably you will laugh. I don't think it will easily go over into a wish to work unless it is associative. If on the other hand I don't want the anger, the only way is to wake up, so that in a state of awakening that what is the little I starts to affect the condition of my body and it is then as an I when it is strong

enough sufficiently able to change the condition of the body into the more useful use of energy. Anger then doesn't belong because it is a waste of energy from the standpoint of 'I'. How soon this can happen and how long one has to wait until the little 'I' is strong enough to have that kind of an influence - sometimes one is lucky. Sometimes it happens to be a concentration of different kind of - I call them attitudes - or how 'I' is constituted - that it can at certain times actually prove to have a definite effect on the condition of myself. I consider - you remember I have talked about the sun every once in a while as that what gives off a certain form of energy in some form or other and that there are on the sun from the standpoint of earth we notice protuberances which are like explosions on the sun and which go out vertically to tremendous heights and become noticeable and after they have exploded they return again to the surface of the sun. The intensity sometimes in the 'I' of really wishing to work when it is associated with a state in which my physical body is, can function at that time as a protuberance which then in its quantity of exploding energy kills my anger. It is possible. It produces sometimes because of this kind of a desire such a tremendous amount of a quantity of material in the presence of which my anger cannot remain in existence. Again there are different nuances; there are different possibilities; again, one finds out. There is no particular general rule then only what I've indicated as two possibilities. One is to wake up in a state when one is angry, when one is reminded by means

of association. The other is to double the effort at remaining angry. Both will lead to the same thing.

So good night now. Have a good couple of weeks. I'll see you I hope (). Soon. And who knows only too soon. Good night everybody.